RELIGIOUS INTELLIGENCE.

Movements-Ministerial Chat by the Way.

THE CHURCH DEET PAYING SENSATION.

The Week of Prayer-llow To Be Observed-Synagogue Worship.

PROGRAMME OF SERVICES TO-DAY.

Bevival services will be held to-day and during the reck to the South Saptist Church, conducted by the

Boy. A. Stewart Waish.
Dr. J. D. Herr will preach in the Central Baptist

Church, morning and evening.

*The Gospel Hindered" and "The Green Tree

will be considered by the Rev. Dr. H. W. Khapp, in Laight Street Baptist Church to-day. ... The lestere on "The Catholic Church, the Mother of orn Art," which was to have been delivered at

rering mail this evening, under the auspices of Esots, State's Attorney for Maryland, has been post-pened. Rev. Thomas J. Ducy will lecture instead on "The Faithfulness of the Irish Race to the Catholic

The Roy, Dr. Robiuson, President of Brown University, Rochester, N. Y., will preach in Madison Avenue Baptist Church at the usual bours to-day.

The Berean Baptist Church having been closed for epairs will be reopened to-day, when Dr. Dewling, its for for twenty-five years, will preach in the morn ng and Rev. J. Q. Adams, its present pastor, will reach in the evening.
In Madison Avenue Reformed (Dutch) Church the

Rev. William Lloyd will preach this morning on "The Attraction of Christ," and this evening on "The Seven The Rev. N. Hubbell preaches this morning and the

svening, in old Forsyth Street Mothodist Episcopal In St. James' Methodist Episcopal Church, Harlem,

the Rev. W. R. Davis will preach at the usual hours St. Luke's Methodist Episcopal Church will receive

be ministrations of Rev. W. P. Abbott to-day as usual.
"A New Year's Text for Everybody" will be presented by Rev. S. J. Knapp this evening in Stanton Street Baptist Church. Preaching also in the morning. Epiphany services will be conducted in St. James' Protestant Episcopai Church to-day by Rev. C. B. Smith, rector.

ing in Sixth Avenue Reformed (Dutch) Church. "Suitable Reflections for the Opening Year" will be

offered to the S xteenth Street Baptist Church this orning by the Rev. D. B. Jutten. "Earth Revisited; er, Elijah on the Mount of Transfiguration" will b red by Mr. Jutten in the evening. "The Immediate Duty of Christians" will be in

dicated by Rev. R. B. Hull this morning in the Tabernacle Baptist Church, and "Thoughts for the New Year" will be presented by him in the evening. In the Twenty-fourth street Methodist Episcopal

Church the Key. B. H. Burch will speak this morning about "Revivals," and this evening on "Life for

At Grace Chapel Rev. W. T. Egbert will speak about "Our Secial Duties" this evening.

A New Year's sermon will be delivered in Willow

street Methodist Episcopal Courch this evening by The last sermon in the course to young women by

Rev. R. Heber Newton will be given this evening in the Anthon Memorial Church. Subject.—"The Education At Trinity Baptist Church Dr. J. B Simmons will

reach in the morning, and a platform meeting will be De J. M. King will breach at the usual hours to-day

in Washington square Methodist Episcopal Church. The teath anniversary of the founding of the Church of the Strangers will be observed to-day by Dr. Deems preaching a historical sermon.

Mrs. Neilie Brigham will lecture for the Spiritualists

at the usual time and place to-lay.

A service of sacred song, outsided "Incidents in the

Life of Our Saviour," will be conducted in Zion Protestant Episcopal Church this evening by Mr. R. P. Williams. The Sunday School and friends will take part.
-- Humility" and "The Mercles of God; Their Voice

cuss to-day in Alanson Methodist Church. The Butchinson family will sing in the church on Tuesday

In All Saints' Protestant Enisconal Church the Rev. W. P. Duncell will officiate and preach this morning

"A Perfect Christian Union" will be offered to the North Dutch Church this morning by Rev. G. S. Plumley. "Vacob's Removal to Egypt" will be consid

eres by him in the evening.

Mr. Thomas Connolly will address the American Temperance Union this afternoon in Cooper institute. The American Free Church has removed to Trenor Hall, Broadway and Thirty-second street, where the Rev. C. P. McCarthy this morning will review "Cook" Transcendentalism," and in the evening will give Bell's Origin, History and Reconstruction."

At the People's Church, in West Thirty fith street,

At the Free Tabernacie Methodist Episcopal Church the Rev. John Johns will preach this morning on "The Figlers Tree" and in the evening on the word

The Rev. Samuel Colcord will present some "Inoughts for the New Year ' in Chickering Hall this alternoon.
The Rev. William Humpstone will preach this

morning in Grand Union Hail, Seventh avenue, and in the asternoon Mr. C. W. Sawyer will conduct a tem perance meeting and will hold similar meetings in the same place every evening this week. "The Lord Our Rock" and "Ambassadors to

Christ" are the subjects to be discussed to-day by Rev. A. H. Moment in Spring Street Presbyterian

"Signs of the Times-What They Indicate in Regard to the Universalist Church" and "Universal-ism vs. Probation and Purgatory" will be discussed to-day by Rev. E. C. Sweetser in Bleecker Street Univershipt Church.
In the Caurch of the Disciples this morning the

Rev. George H. Hepworth will answer the question, "Are We Only Mortal?" and in the evening will show that we are ' Nothing without Christ."

In the Sixth Universalist Church the Rev. J. M. Pullman will discuss this pertinent question this evening, "If We are Not in Danger of Everlasting Punistiment What are We in Danger Of?" Preaching also in the morning.
"The Year's Watchword" will be given to Calvary

Septies Church this morning by the Rev. R. S. Mc-Arthur; and "Wby not Now?" will be asked by him in the evening.

Christ Church (Protestant Episcopal), this morning

The Rev. D. R. Van Buskirk presches at the usual hours to day in the Church of the Disciples of Christ. In Eighteenth Street Methodist Episcopal Church the Rev. W. F. Hatdeld will offer some "Tuoughts for the New Year" this morning, and will preach a ser-

men to the middle aged in the evening.
The Rev. Mr. Vinc, of London, will preach in the Free Baptus Church this evening, and Rev. Mr.

The First Reformed Episcopal Church will receive the ministrations of Rev. W. T. Savine at the usual bours to-day.

De Armitage will speak in Fifth Avenue Baptist

Church this morning on "Growth After the King's Mowings," and in the evening to young men on In the Free Episcopal Church of the Reconciliation the Rev. E. S. Widdemer will officiate and preach to

Mr. F. M. Van Siyke, of Union Theological Semin-

ary, will preach in the Pilgrim Baptist Church this ning and evening.

In the Presbyterian Church, Harlem, the Rev. J. S. Ramsey will preach at the usual hours to-day. In the Church of the Messich (Unitarian) the Rev. W. R. Alger will preach this morning and in the evening will deliver a lecture on "The Work of Life and

The annual meeting of the Yorkville branch of the Young Mon's Christian Association will be held in their ball, on Third avenue and Eighty-sixth streetto-morrow evening. The year's work of the associa-

The Society of Humanity will meet to-day, as usual in Science Hall, Eighth street, near Broadway, when the light of science and the religion of humanity will be brought to bear upon the practical difficulties of society and life. In the Church of the Good Shepherd (Universalist),

Jersey City Heights, the Rov. J. H. Hartzeil, D. D. will preach this morning, and in the evening he wil review "The Opinions of Eminent Scholars Concerning the Doctrine of Engless Punishment."

In St. Andrew's Protestant Episcopai Church, Har-lem, this evening the Rev. Dr. Potter, of Grace Church, will preach the second in a course of sermons to young men. I'me rector, Rev. Samuel Carp, will preach in the morning.

In St. Ignation' Protestant Episcopal Church the Por the River will officiate at the usual services to

'How to Adero a Character'' is the subject that Dr. S. H. Tyng, Jr., will present this evening at the people's service in the Church of the Holy Trintty. Christmas (old Style) will be observed this morning in the Russian Chapel. Father Bjerring will deliver a

sermon in Euglish on the Saviour's birth. "Rationalism and Romanism," being the subject of a paper read a lew weeks ago at the annual meeting of he Evangelical Alliance at Detroit, will be considered this evening by the Rev. C. C. Tiffany in the Church of the Atonement.
The Rev. Samuel M. Warren, of Brookline, Mass.

will preach this morning in the Swedenborgian Church, recently vacated by Mr. Giles, who has gone to Philadelphia. Dr. Jeffrey, of Brooklyn, will preach this afternoon in Macdougal street Baptist church, and Rov. J. J.

Muir morning and ovening.

CHAT BY THE WAY.

The difficulty about telling a lie is that it involves too much; you have to tell a dozen in order to prop-Black eyes are sometimes the beautiful gift of

nature and sometimes they are the result of matri-If you are always finding fault with other people you may be sure that there is a good opportunity for some one to and fault with you. You can't attend to other tolk's gardens without lettibe your own run to

The difficulty with matrimony is its uncertainty.

It is Sometimes my plague, sometimes my darling, Kissing to day and to-morrow snarling. It was at the battle of Edge Hill that Sir Jacob Astley made his remarkable prayer:- "Oh, Lord! Thou knowest how busy I must be this day; if I loc get Thee, do not Thou forget me. March on, boys." Some men, when in the company of a rich man, are the empty echo of the rich man's voice. If he says "It is very like a whale," or "It is humped like a camel," they are sure to swear that he is right, though the subject under discussion may be a pound of candy or a sewing machine. We delight to lawn in the presence of a millionnaire, whose very contempt is a gift we highly prize. Some one has aptly car this "serpentine prudence" and "Columbine simplicity." We are apt to be tyrants to those below us and lackeys to those above us. We are too much like the

poor fool, who in the presence of the king-Would not, with a peremptory tone, Assert the nose upon his lace his own.

There is a new and startling question for scientific men to answer. We thought it hard, indeed, when larwin told us that we were all descended from monscended from men. The fact is we are, like one of Dicken's novels, "all of a twist" in this matter. If Tyndali would only find that "fifth too" and settle the matter the hard times would be over and business revive again. How can we expect anything better than a panic until we have discovered whether

Chattering monkeys mimic men, Or we, turned apes, outmonkey them? It is said that the only thing in Europe which can compete with General Grant in smoking is Mount Vesuvius. The General is, however, a good natured "crater." and does not intend to push the mountain beyond its regular habits.

The first question which was asked when Bonner sped to parts unknown was whether he was a Sunday school superintendent. When it was discovered that he was not the religious community breathed more treely, because, you know, the innocent and simple minded world is at present laboring under the delusion that only religious people swindle.

lematical? "Neille, my little girl, do you like having plied, "Yes, papa, pretty well, but not as well as to ride on a real jackass, I mean one with four legs, you know." The father pondered on that saying, and, lighting another cigar, concluded that childhood is wise beyond its years. George Herbert once saug-

Who is the honest man Who never melts or thaws At close temptations?

If this is only poetry we can commend the rhythm; but if it is a conundrum we shall have to give it up, The moral atmosphere is just now so dense and dark that we cannot see very far, and should hardly know the "honest man" if we found him. The other kind, however, are colonizing in Canada.

The best way to induce sleep is to shut your evas and think of nothing. An old man told his minister that he did this one Sunday morning while he was presching and that it worked admirably. The minister asked him way he did not think of the sermon, and the old man replied naively that that was just what he was thinking about and that it was so near to nothing that the difference could not be perceived and to he dropped off into a quiet and reireshing

slumber.
There has been a discussion of late about the right and wrong of the dance. Some church people are very much disturbed at the sanction which their rectors give to this recreation. The thought of the

clergy on this subject has been put- into jugle by a colored genius:-Remember, masser-min' dis now-de sinfuiness ob

in 'pendia' pon de sperrit wat we goes and does it in;
An' in a rignohis trame o' min' we's gwine to dance

an' sing; A teeim' like King David when he cut de pigeon Our ideas of heaven are largely affected by circum-

A Persian's beaven is easily made-

A Persian's baven is easily made—

A Persian's baven is easily made—

Its but black eyes and lemonade.

To the average North American mind, however, heaven is a place where book agenta never cater, while to the high coardman heaven is any place in the here or hereafter where the rector does not invited in the properties of hereafter where the rector does not invited in the properties of hereafter where the rector does not invited in the properties of hereafter where the rector does not invited in the properties of high properties of the high coardman heaven is any place in the here of hereafter where the rector does not invited in the competition of the properties of the high coardman heaven is any place in the here does not invited in the state of the properties of the high coardman heaven is any place in the here does not invite it is too good to be true, a convert presented himself it is too good to be true, a convert good himself it is too good to be true, a convert good himself it

ing compelled to take it, however necessary it may be. Here is a curious entry from the household book of the Stationer's Company in 1560, which shows the relative value of a diergyman and some other crasses of the community :-

of those days, however, we do not wonder. At Ken win two dogs, one of which was the parson's, fell to fighting; the parson, who was reading the second les-

son, rushed out of the pulpit and parted them. When he returned, being doubtful where he left off, he asked the clerk in a whisper, "Roger, where was I?" The clerk answered, "Master, you were down parting the

dogs, don't you remember?"

If you want to discover your exact spiritual condition get up at two o'clock some cold winter morning and sing love songs to "musser's p'ecious 'ittle baby' for two or three hours. If you are not tempted to ring the messenger bell and send out for a couple of ounces of paregoric, with the determination to give it all at one dose, you are a Christian man lar beyond your fellows.

The doctrines of beil still trouble the public mind. Some people have very exidently a personal interest in having its fires put out. Others, who expect to go in another direction, are less excited. It is a curious fact that most married men have a strong leaning toward Universalism, the grounds of their argument being that they are baying their full punishment in this present life.

in their influence. Who can measure the potency of a kindly word? It may echo through many years like strain of soft music. And, then, too, a little thing may tease and fret a man to the very edge of protanity, if not of suicide. Just think of going through the gymnastic exercises of putting on a clean shirt-a series of twistings and contortions, of serpentino writhings through which no other vertebrate is called to pass, and then find that your collar button is gone. bonds can touch your inner consciousness like such a catastrophe as that. Life dwindles in importance, English language has no fitting expression for the occasion, so with a sigh that comes from the pre-foundest depths of your inwardness you shiver until the damage is repaired, and then go about your business wondering if they wear shirts in houven, and whether the angels say anything when the buttons

Sir Edward Coke divided his day as follows pa Six hours in sleep, in law's grave studies six; Four spend in prayer, the rest on nature ux But Sir William Jones had a better notion of arithmetic, and a more accurate moral outlook, when he

Seven hours to law, to soothing slumber, seven; Ten to the world, and all to heaven. In such days as these it is well to look at some of the old worthies. Their example may nerve us to a larger effort. Andrew Marvel died in 1678. He was called "the man who dared to be honest in the worst of times." He occupied a mean lodging in the Strand-

There lived he jocund, And his thoughts were roses all. Vnen Charles II. attempted to bribe him through Lord Danby, he replied that he "could not accept the offer without being unjust to his country by betraying its interests." He refused a gift from His Majesty of £1,000, and then porrowed a guinea from a friend. "His heart was not buried in the rubbish of the world." What a pleasure to look through the murky atmosphere of to-day and see such a giant. There is as great demand for such men now as ever.

> MINISTERIAL MOVEMENTS. JEWISH.

Jewish philanthropy has erected orphan asylums in New York, Philadelphia, Baltimore, Cleveland, New Orleans and San Francisco. And now Rochester has taken the initiative to found such an institution in the northwestern part of our State.

Rev. Dr. E. G. Hirsch, of Baltimore, has accepted a

call by the congregation "Adas Israel," of Louisville, to occupy the position of minister.

The Jewish young men of Charleston, S. C., have become omulated by the example set them by their

co-religionists of slater cities, and, as a matter of course, the formation of a Hebrew association has been the result. The object and aims will be the same s those of other similar organizations. Rev. David Levy, who was the moving spirit in the matter, is president of the association.

The "Oheb Shotom" folks of Newark, N. J., seem to have settled down to the inevitable. We trust now that there will be peace among them, and if any of the members wish to get married all they have to do is arop a line to some of our unemployed New York Jewish clergymen.
The Jewish ministers of Philadelphia, at a con-

ference last week, resolved to open Jewish schools in the poorer section of that city, thereby hoping to forestall or defeat the efforts of Protestant and Catholic

forestall or defeat the efforts of Protestant and Catholic missionaries.

ROMAN CATHOLIC.

The Roman Catholic school building, at Owatoms, Minn., is nearly finished.

The spire of the new Roman Catholic Church at Exeter, N. H., will be 100 leet high.

The Bishop of Pittsturg, Pa, has addressed an appeal to his diocese on behalf of the Orphan Asylum in that city.

Father Stephen Kelly, lately of Loyola College, Battimore, is at Gonzaga College, Washington, D. C., for the benefit of his health, and officiates at St. Aloysius.

The Bishop of Candia recently ordered a Catholic Church in the island there to be onlarged. It occurred, however, that Mr. A. Cohen, a Jew, possessed a garden adjoining the edifice, and as that interfered with the projected enlargement the Bishop requested Mr. Cohen to sell his garden to the Catholic congregation. Mr. Cohen, however, presented the garden, which was worth at least 3,000 trance, to the church authorities.

Rev. C. J. Waite, pastor of St. Matthew's Church,

ties.

Roy. C. J. White, pastor of St. Matthew's Church, Washington, D. C., still continues duite ill at his residence, with no encouraging signs of improvement.

There are now over one hundred sisters of Charity in Constantinople, having charge of four hospitals where there are 1,500 patients. They also conduct four orphanages, which shelter 332 chilings, and six schools for girls, having in all nearly cleven hundred pupils; 5,000 patients are served from their mapensaries, and 6,000 patients are served from their mapensaries, and 6,000 patients are served from their mapensaries, and 6,000 patients are visited in there houses. Archbishop Gibbons has leased a lot in East Battimore for minety-nine years and bought another on which he proposes to build a church find price's house and schoolhouse. The Catholics are increasing in that part of the city, and a priest is to be sent there shortly to gather a congregation.

Bishop Loughlin has divided Father P! Keariss's house and schoolhouse. The Catholics are increasing into a new mission, with Father Dowd as pastor. Father Kearney is at Port Jefferson, N. Y.

Father Curci is hard at work on his new book, in which, while professing that he would not for the world create any scandal, he will inevitably say something to nurt the feelings of his old triends.

The Rev. I. Kennedy, recently ordained for the dioces of Harrisburg, Pa., celebrated his first mass on Christmas Day at St. Makachy's, Philadelphia.

The greatest consernation exists among the Catholics of Norwalk, Conn., owing to a rupture between Father Dwyer and his assistant priest, pertaining to a wholessle appropriation of a "common lund" by the pastor to the detriment of the confiding assistant. The principal cause of trouble is the manner in which the linancial affairs of the church have been ad ministered, causing a deep-seated distrust and disnoclination to contribute on the part of the people. Unless

tered, causing a deep-seated distrust and disinclina-tion to contribute on the part of the people. Unless the matter is speculity settled the gravest results are to be anticipated. So writes a correspondent.

weeks ago and was reordained on Thursday, December 27.

The church at Somerville, N. J., have extended a unanimous call to the Rev. J. B. Mulford, of Sewickly, Pa.

The Rev. John Humpstone, of Philadelphia, has accepted the call some time since tendered him by Chivary Baptist Church, Alany.

The Central Baptist Church, Plainfield, N. J., have accepted the munificent offer of Mr. James E. Martine to donate to the Church for a church ediffic the fine chiribity located lots near the Park Honse, on the corner of Park avenue, Prospect avenue and Ninth street, on condition that a suitable church edifice be erected thereon within five years.

The largest Baptist Scaday school in this State is that connected with the Marcy Avenue Church, of Brooklyn, which reports 180 members, with an average attendance of about 675 children and youth. The superintenders is Mr. Theodore M. Banta.

Melscopallan.

The Reformed Episcopal congregation at Louisville, Ry., are endeavoring to purcuase the fine Presbyterian church on Fourth and Chestratt streets, having offered \$30,000 for it. The Rev. Mr. Keignin, recently called, has entered upon his dules as pastor.

Rev. Samuel Cutler has opened Reformed Episcopal Service in Boston. Rev. William Gil, or Denver, Col., and the Rev. Dr. Harrison, of Monticelio, Fla., have withdrawn from the Protestant Episcopal Church, with the litention of entering the ministry of the Reformed Episcopal Church, with the litention of entering the ministry of the Reformed Episcopal Church, with the litention of entering the ministry of the Reformed Episcopal Church, with the litention of entering the ministry of the Reformed Episcopal Church, with the litention of entering the ministry of the Reformed Episcopal Church, and a church will be built in Washington, D. C. These are indications of progress and of lite.

Dr. Seymour, Dean of the Theological Semmary of this city, having bren unanimously elected Bishop of the new diocese of Springdeld, Ill., has sent a very cautibus reply, in which he way thas on he campit decline, and yet ne is not able to accost so son. On

gregation to change its character from a parochial to a cathedral church, where the new Bishop may make his headquarters.

The parishoners of St. James' Church, Chicago, have pressed their rector, Dr. Harris, not to leave them for the bishopric of Quincy, Ill., to which he had been elected but declined. The Standing Committee have requested the Bishop of Illnois-under whose jurisdiction the diocese of Quincy has been placed—to give canonical notice for a special convention to be held in the cathedral of Quincy, on Tuesday, February 25. This convention will be called for the purpose of cleeding a bishop for the See of Quincy. The convention will thus convene the week before "Asi Wednesday. With about sixty days to allow for the testimonials to be sent out (of the thou bishop elect) to the different standing committees of, the Church at large, it may be possible for the new diocese to have its bishop consecrated before Easter. If the diocese waited till its first annual convention in May it would make it impossible for the diocese to have its own bishop before midsammer.

METHODIST.

Dr. D. Whelon, edifor of the Methodist Quarterly.

Marnopist.

Marnopist.

Dr. D. D. Wholon, editor of the Methodist Quarterly
Review, left New York on Tuesday last to spend the Review, left New York on ruese, winter in Florida.

The Rev. E. Latimer, Central New York Conference, is now visiting in the West. Though nearly eighty he is now visiting in the West. Though nearly eighty he

proaches with vigor and success.

The death of Dr. Albert Taylor Bledsoc adds another conspicuous name to the list of the recent dead of the Southern Methodist Church. Myers, Duncan, Marvin, Bledsoc nave all zone within little more than The Methodist Episcopal Church has creeted seven-

The Motbodist Episcopal Church has creeted seventeen churches in Baltimore in the past seventeen years, the Southern Methodists cicht and the Independent Methodists six.

Rev. William Wisson, returned Methodist Missionary from the Fiji Islande, gave, at a London missionary meeting held recently, a graphic account of the marvelious moral change wrought in the last forty-two years. He described a revival during his own residence in Fiji, in which 20,00) conversions took place in the course of tweety months.

The Wesleyan Foreign Missionary Society of Great Britain is \$100,000 in debt, and very naturally greatly concerned about it.

A house of worship for the Broadway Church, Somerville, Mass, has been purchased for \$15,500; \$1,500 of this sum was for rent due on the property. To raise the whole amount Mr. D. E. Poiand gave \$3,500. His previous gilts to Methodism have been numerous.

The Christian Adocate ascribes ministerial nonsuccess to lack of brains, incapacity for study, indelence, the preacher's wife, and last, but not least, to pernicious habits, and prefaces these severe counts with the remark that "The bishops are required to hind places for, it may be, 1,000 men throughout the whole Church who are lacking in gilts, grace or usciulness. The people are required to support them; while 1,000 persons, probably, are discouraged from the attempt to prepare for the ministry because 1,000 incomptents are in the way."

TRESSYTERIAN.

The Presbytery of Winchester, having previously re

PRESSUTEMIAN.

The Presbytery of Winchester, having previously refused to dissolve the pastoral relation between the Rev. H. C. Brown and the churches at Falling Water and Tuscarora, W. Va., have now consented upon a second request made. Mr. Brown goes to Liberty, Va. The Rev. I. N. Ous has resigned the pastorate of the First Presbyterian Church at Stillwater, Minn., and the Rev. T. S. McLeed has also resigned at Banavia, N. Y., and gone to the Hudson Reformed Duton Church.

via, N. Y., and gone to the Hudson Reformed Duten Church.

The pastoral relation existing between Rsv. J. W. McCene and the church of Coolspring, Pa., has been dissolved by the Presbytery of Eric. This relation had existed for twenty-six years. Also the relation existing between Rsv. Dr. Mays and the Church of Corry, Pa., was dissolved at the same meeting. Rev. B. M. Kerr has been called to the Church of Corry, Pa., was dissolved at the same meeting. Rev. B. M. Kerr has been called to the Church of Corry, At the late meeting of the Synol of Virginia in Alexandria a new Presbytery was set off, to be called the Presbytery of Maryland It consists of those churches formerly in Chesapeake Presbytery, north of the boundary inne between Virginia and Maryland and the District of Columbia.

The Synod of Virginia had the case of Rev. E. T. Baird, D. D., before it the other day, and instead of acquitting him of evil intent in misspipropriating moneys belonging to the Publication Society of the Presbyterian Church, South, of which he was secretary, that body referred him back again to the East Hanover Presbytery for prosecution. This body, after resolving that if the Presbytery thought it wiss there was good cause to institute process against the Doctor, was estopped from going further by a notification of appeal to the General Assembly, which meets at Knoxvillo, Tenn., next May. He appealed first from his Presbytery to his Synod, and now from Mat as Knoxvillo, Tenn., next May. He appealed first from his Presbytery to his Synod, and now from Mait to the Assembly, and all to prove innocence of Intent in the commission of a State Prison offence. This is an advanced step in Christian civilization. There is hope yet for the South.

Rev. S. H. Chester, of Wilmington, N. C., has accorded as all to the Second Presystents Church of

Rev. S. H. Chester, of Wilmington, N. C., has accepted a call to the Second Presoyterian Church of Stantton, Va. Rev. Allen P. Bissel: is about to take charge of the Presbyterian church in Delin, Ohio.

For fifty-two years the Presbyterian church on Edigio Island enjoyed the pastoral lawors of the late Rev. William States Lee. Since they lost him, divers ago, they have had the services of the Rev. John R. Dow, who is now at Aiken. James F. Fogartie was recently ordained and installed their pastor.

Rev. S. H. Moon has resigned his charge at Gilbertsville, N. Y., owing to ill health, and sailed a week ago for Europe. The Rev. J. V. Nellis, of Gowanda, N. Y., has succeeded him at Gilbertsville, where he finds a church with 270 members.

for Europe. The Rev. J. V. C. Nells, of Gowanda, N. Y., has succeeded him at Gibertsville, where he finds a church with 270 members.

The annual summary by Bruisn contributions to the sixty-sine societies in Great Britain and Ireland which collect funds for promoting missionary work in foreign lanus shows that in the dinancial year 1878-7 therecontributions amounted to £1,048,472. The general summary is as follows:—Choren of England societies recoived £425,925; "omnibus." or joint societies follows: Societies in England and Waler, £309,771; Scotch and Irish Presbyterian societies follows: And Roman Catholic societies, £6,479. The Rev. F. T. Balley, of Canandangua, N. Y., has accepted a call to Detroit, Mich.

The East Congregational Church, Brooklyn, N. Y., is about to creet a church editice at Tompkins avenue and Kosciusko street. It is hoped the work will be done so that the Sherial won't be called in to auction off what is supposed to belong to the Lord.

The American Congregational Union has resolved to change its name, and will hereafter be known as the Congregational Church Building Society. The "Union" has not had a very prosperous career, and for several years past the contributions to it have fallen off greatly.

A successful pastor, like a faithful Christian, is to be known by his frame. Judged by this test, the Rev. Dr. Messler, pastor of the Rotormed (Dutch) Church at Kartian, N. J., has not been an unsuccessive hoorer. He preached his forty-fifth anniversary sermon recently. During his pastorate there have been added to the church 922 members, an average of about twenty-two a year. Dr. Messler is known in his denomination as a man of rare attaining and to his denomination as a man of rare attaining and the his denomination as a man of rare attaining and the heads to such a shirting example of the matual benefits to pastor and people of a long pastorate.

At the quarterly election of the American Temperahoe Union, nedd on Friday evening, William H. Mundy was elected President, Mrs. E. S. Dickenson,

THE CHURCH DEBT PAYING SENSATION.

DIFFERENCE BETWEEN PLEDGES AND CASH-THE "IRUE INWARDNESS" OF THE RE-VIVAL-THE QUIET WAY THE BEST.

The late sensational ripple caused by the efforts of churches here and elsewhere to pay off their debts leads the Jewish Reformer and Times to remark that the Christianity of the period is nothing if not dramatic. It seems to depend for its success upor the commonest forms of sensationalism. After some reflections not very complimentary to Messra. Moody and Sankey and Hammond, evangelists, the Reformer goes for Brother Kunball, who pays off church debts. It says:—"By holding prolonged services, half starv-ing his congregation and half bullying them into compliance with his demands for money, Mr. Kimball's scheme affords a cheap and effective means of advertisement to professional religionists, and has at least the result of securing for the purpose which he has so much at heart thousands to contribute, and which would be better employed in charity than in swelling the fortunes of greedy speculators in church property. We do not believe the re-

torest of wealthy creditors at the expense of the ob-jects of charity, that he is holding out an inducement the churches to run into debt and rely upon the agency of religious coercion to secure its payment, and that however much his work may seem to be a

HARD CASH AND PLEOGES. of Professor Kimball's mission. Referring more particularly to the debt of \$110,000 lifted off Dr. Robinson's Memorial Church, is thinks that fact "is deeply significant and shows that in church affairs, as well sure to be a way. The lifting of the debt was done under the supervision of Mr. Edward Kimball, with whose assistance the church raised \$87,592, the balance of \$22,348 being secured by the pastor's influence. Mr. Kimbill seems to have fallen into this business of debt lifting as a regular profession—not, however, for personal gain—as he has been equally successful in removing the burden of debt frem four churches We benieve Mr. Kimball's method is pretty much the same as that of the Rev. Mr. Ives, who has been as ouccessful in the work that he has been adobted Alpostic of Hard Cash,' though Mr. Kimball is a far more effective worker.'' The method of procedure is somewhat as follows:—The first thing is to ascertain how many private subscriptions toward the debt can be had contingent upon raising the whole amount. Then the "Hard Cash Apostic" goes before the congregation and calls for subscriptions. Those who had privately subscribed call off their subscriptions in public for the encouragement or emulation of others, and in this way large sums are often pledged. The only difference between Kimball and Ives is that the latter gets his leverage to had inside the church and the former outside. But pledges of subscriptions to churches for any purpose are different from the paying down of the hard cash. There is a church in Brooklyg, on "the fill," at the dedication of which, nearly a dozen years ago, one man subscribes \$1,000, not of the sum of the hard cash. There is a church in Brooklyg, on "the fill," at the dedication of which, nearly a dozen years ago, one man subscribes \$1,000, not of the sum of the hard cash. There is a church in Brooklyg, on "the fill," at the dedication of which, nearly a dozen year ago, one man subscribes \$1,000, not of the hard cash. There is a church in Stelley and the sum of the hard cash. The sum of the hard cash. The sum of the hard cash is the sum of the hard cash. The sum of the hard cash is the sum of the hard cash. The sum of the h

with the congregation, and will stay with them until May.

The QUIET WAY THE BEST.

Another church without aid from Mr. Kimbail or Mr. Ives or any other specialist in this line has paid off a debt of \$145,000 within a couple of weeks, and paid it with cash, too, and not piedges. This was the way the wealthy congregation of St. Bartholomew's did their work. Dr. Cooke, the rector, who has served the church for twenty-five years, visited and corresponded with his parishioners on the subject. One gave him \$50,000, monther \$10,000, many more larger or smaller sums until the entire amount was raised quietly and without parade. The Churchman beneves that there are lest parishes in debt which could not thus up rejeved of their burden if they would go to work in the same quiet but determined way. It holds it to be quite within the limits of possibility that every church in the land can be at once made free from mortgage. What is needed is determination. It therefore urges upon Episcopai churches the leasibility of paying off parish debts and the immination. It therefore urges upon Kpuscopal churches the leasibility of paying off parish debts and the importance of doing this prompily. St. John's church, in Mount Morris, Western New York, has just paid off a parish debt of \$1,200. So that the revival has gone beyond the large citier. The Examiner and Chronicle condemns church debts as fairly freezing out the spiritual life of the church. No cause, it says, leads to so many doubtful ways of raising money—in many cases to ways that cannot even be called doubtful, occause they are unquestionably bad. The scannel to the cause of Christ thus caused is of incalculable damage to the working force of Christians. The Examiner admits that the charge of sensationalism may properly it against Mr. Kimball's method of paying church debts, but so long as it is not open to serious moral objectious it need not be very strongly opposed if it be a successful one. The Baptist Weekly thinks that it it was lawful in Carast's time to lift an ox or an asso out of a pit on the Sabbath day it can't be unlawful or morally wrong to lift a suffering church out of debt. Nevertheless it condemns Mr. Kimball's mode of debt paying. There are better ways of raising money, it says, than those under which some church debts have been subscribed.

THE WEEK OF PRAYER HOW AND WHERE IT WILL DE OBSERVED-

TOPICS FOR THOUGHT AND PRAYER. The annual return of the New Year brings with it again the observance of the Week of Prayer. This observance will begin to-day and end next Sunday. Public services are to be held every afternoon during the week in the Church of the Disciples, Madison avenue and Forty-fifth street, where Rev. George H. depworth, pastor; the Rev. William Lioyd and neighboring ministers will either preach or deliver addresses daily; also in the Presbyterian Church on Madison square, Rev. Dr. Tucker, pastor, where Dra. Ormiston, Tyng, Jr.; M. D'C. Crawford, Hastings, Elder and William Taylor will lead the exercises from day to day in the order named; also in Union Avenue Baptist Church, Greenpoint, where the paster, Rev. Mr. Hughes, will be assisted by clergymen in his vi-

Mr. Hughes, will be assisted by clergymen in his vicinity; and also in the Baptist Church at Yonkers, where the Rev. Herry M. Sanders presides.

In Brooklyn the week of prayer will be observed in the hail of the Young Men's Christian Association on Fulton street and Galiatin place, where the fervices will be conducted early, at loar o'clock, by the following ministers, in the order named, beginding to-morrow:—Rev. George & Reed, Rev. E. P. Ingersoll, D. D.; Rev. T. De Witt Taimage, D. D.; Rev. Wayfand floyt, D. D.; Rev. T. L. Cuyler, B. D., and Rev. C. N. Stins, D. D. This gives two Methodists, two Presbyterians, one Baptist and one Reformed inflister the lead of the meetings. Miss Sarah smiley, the evangelist, will give a Bible reading in the Association pariors for an hour preceding the regular service by invitation of the Wemen's Christian Temperance Union. The week of prayer will be observed also in the Taioerneele Baptist Church, Clinton street and Third place. In Tweffth Street Reformed Church, between Fourth and Fifth avenues; in Sands Street Methodist Episcopal Church, First Place Methodist Episcopal Church and the Reformed—Presbyterian Church in Ryerson street and Lafayette avenue—all in the evening. Some of the brethren who road the meetings in Association flall propose to

Place Methodist Episcopii Church and the Reformed Presbyterian Church in Ryerson street and Lalayette avenue—all in the evening. Some of the brethren who load the meetings in Association fialipropose to take advantage of the impulsationarial a religious life which may be then given by following it up with meetings in their own churches every evening during the week. Dr. Ingersoli, Dr. Sims and Rev. George E. Reed will do int. The Rev. Mr. McPariane will hold such meetings in Hanson rlace Baptist Church on four evenings of the week, omitting Thursony and Saturday.

TOPICS TO HE CONSIDERED AND PRAYED OVER.

The programme covers essentially the same ground as in former years and the topics are general and not peculiar to any church or any clime. Some persons have objected to the programme as being too indoinite for faith, but it is merely suggestive and not mandatory. It any church does not like the senedule of topics it is at liberty to make a botter one. The primal idea which induced the observance of the first week in January was that there might be a world-wide concert of prayer for the speedy conversion of the world. The observance has grown in lavor until it is now well night univegal among all evangelical churches, and as a consequence blessings have been multiplied to the churches and scores of revivals have begun on the first full week of the years past, the lefuence of which it is impossible to estimate. The sermons to be preached to-day are expected to relate to the perfecting of Christian union, about which generally at this senson of the year there is a great deal of "gush." but there-

this is urged as the only road to true Christian fellowship in this world. But there is room and a necessity
for denominationalism, and the urging of organic
unity as the short road to Christian union, so far
from advancing the object, often gives fresh impulse
to the denominational spirit and makes procariout
the cordial fraternity now prevalent.

To-morrow the remembrance of personal and relative mercles will be considered; on Tuesday prayor for
the Church of Christ in all lands and for the guidance
of the Holy Spirit will be offered; on Wednesday
prayor for Ismilies, young people and calcarling and
prayor for Ismilies, young people and calcarling and
institutions; on Thursuay for nations, rulers, benevolent
institutions, &c.; on Friday for Christian missions,
Sunday schools and otner Christian efforts; on Saturday for the circulation of the Bible, scalaring men, the
intemperate and the fallen, and on next Sunday services are to be preached on the Christian life. The
Baptist ministers of Philadelphia at a recent conterence proposed to make Thursday a season for special
humination, supplication and grayor before Almighty
God for lorgiveness of the nation's sins, for a revival
of personal and national righteousness, for the bestowment of the truest wisdom upon our rulers and for the
favor of God, which alone can bring real prosperity to
us as a people. Those brethren the recommend the
President to procisim a day of public prayer in behalf
of the country.

TEMPLE EMANUEL.

RELIGION AND "A RELIGION"-UNSECTARIAN RELIGION A VANITY—SERMON BY THE REV.

DR. GOTTHEIL. Rev. Dr. Gottheil delivered a sermon at the Temple Emanuel yesterday, taking for his text Isaiah xliv 1-5. What the cause of the lear was, said the Doctor, which the prophet endeavors to allay, may be interred from the promises he makes-"I shall pour out my spirit upon thy seed and my blessing on thine turned away from the Go1 of their fathers and spurped even the name by which they were called. They would have none of either. This was reason enough for a people to give way to serious apprehensions; for when allegiance to God and loyalty to kith and kin are cancelled by those on whom rested the hope of the nation the safeguards of public and private virtues are i imminent danger. Armies, however numerous and valiant; walled cities, however strong, are no protection from perils of a waning faith in the ideal sources of national energy,"

The Doctor called attention to another feature of present that outward uniformity which men were then, as they are now, apt to expect from such awakenings of the heart. The gift will be one, but its workings manifold. Such, Indeed, will be the lervor and energy of the restored faith in God and Israel's mission that, like a swotlen river, it will seek many outlets. The old bed will not contain the waters. So deeply will the young generation be stirred and so cutarely possessed by the ardor, that every one will seek that form of expression which most completely satisfies his cravings. The one will say, "I am the Lord's!" That will be his watchword. "All for God, all through God." The other will place in the foreground the name of Jacob as a symbol of

"All for God, all through God." The other will place in the foreground the name of Jacob as a symbol of loysity to the past. Yet another will be satisfied with nothing less than a soliem piedge, as if under sign of the hand, to serve the nation's cause to his utmost power; and yet another will inscribe on his banner the name of Israel, the wrestler in the darkness of night with those who would oppose his progress.

WHAT IS LIBERALISM?

This thought, though gathered from words uttered thousands of years age, bears upon questions that confront us to-day—namely, whother we are not doing a wrong and harital thing in maintaining our religion and detending its teachings, and such of its practices as we deem conducive to its efficacy. That is what we are accused of by men calling themselves "floralists." What that name really signifies it is difficult to tell, for liberalism is no more a virtue of one sect than is charity or purity or justice. There were liberal-minded men in all ages among all sects, and were now within all churches. I claim, continued the Doctor, that liberality of opinion and action in a fatistical Catholic or Calvinist or orthodox Jew is an infinitely greater achievement than it is in those who have thrown off all belter and renounced all interest in any organized faths. It is easy enough for such to be fiberal, and yet they are not free of intolerance. But pernaps the name has been chosen for its vaguoness, covering a mutitude of things which it is not sale as yet to confess to.

Liberalists, then, for us say, are not anti-religionist; on the contrary, they deem religion indispensible for the development of a true manhood; but then it is religion, not a religion, not sectarian religion, that is led in adhorder. We jew which have a leader of the substitute of the synagone and be submerged in that pure and holy stream without a name, which shall sweep a way the many crying evils which now oppress society. You, Mr. B., we invited to fore sake Judaism because it is sectarian; to leave the products of

try," Have our friends not separated from all ostabliabed religions, all other liberal schools included?

The Doctor proceeded to abiticipate the answers the
liberalists might make, and to reply to them in detail. We see, he continued, the new school is
encamped in different wings. Every new phase requires a separate organization, and can find no resting
place for the sole of its foot until a new platform is
constructed. The happy time when there shall be
one Snepherd and one flock is as distant with them as
it is with us. There are among them the advanced,
the more advanced and the most advanced. They
have their orthodox; their moderate reform and
their extreme reform.

Literalism in our city speaks in diverse tongues. In
the hall of the one the voice of prayer is sometimes
heard in accents which seem to come from the deep
of pious meditation; it is alient in other assemblage
of the righteous. With the one the Deity is acknowledged—way not with the other also? The one society
possesses a book of religion for the young; why is it
not adopted by the other? Must there not be as
strongly marked lines of domarcation between them
as there are telewen other bodies of religionists?
The truth is, concluded the Doctor, there can be ne
such thing as an undenominational, colorless religion.

As well might we believe in a force of nature that it
neither electricity flor magnetism, nor gravitation,
nor anything definite. Nature is sternly sectarian,
and toicrates no uncertain or timid servants. Let
ali, then, combine, whatever their particular croed
be, in assanling the gigantic sins that, devastate
the country, and preach the righteousness of God as
above all cunning and self-seeking, and we shall
achieve more than we can ever hope to do by batterling at the waits of temples and churches. That will
only make people more tematous than ever of their
errors, more suspicious of free thought, more distrustful of new ideas.

UNIVERSALISM IN JERSEY CITY.

UNIVERSALISM IN JERSEY CITY. Mr. Albert Edwards, clerk of the Church of the Messiah (Universalist), Jersey City, writes to correct a false impression which he thinks may be drawn from an item in last Sunday's "Religious Intelligence." He says that no individual outside of the church is pecuniarily interested in the property to the extent of one farthing, nor ever shall individual owns a pew in the church, nor ever shall under the present management. The sittings are as under the present management. The sittings are as ires to all as the Gospel of Christ which we preach. Mrs. Hanafore did not leave the church until she was compelled to. Brother Hartzell is not nere to keep the church aive, out rather to muster to its atrenuth. Dr. Hartzell is a man of scholestic attainments, large abilities and untarished virtue, and we leed that God could not have committed the preaching of his latth into abler or better hands. This is undoubtedly true; but how the opposite could be naturally or designedly interred from our item we cannot see. But we give the "correction."

THE PARK DEPARTMENT.

A session of the Executive Committee of the Park Commissioners was held yesterday morning for the purpose of taking some action in regard to the appropriation made to the Department of Parks for the year 1878. The appropriation is \$316,000, twenty-five per cent less than it was last year; and in view of this fact the committee thought there would have to be a sharp reduction somewhere in the force employed by the department. As far as the imagority of the Executive Committee were concerned they seemed disposed to strike at the professional men in the employ of the department, such as the civil engineers, the landscape artists and the scientists engaged in the Meteorological Observatory, and others of the same grade, but not affecting the lower grades of employes. There was also evines a disposition on the part of the committee to aboutsh the Meteorological Observatory in the Central Park altogether on the plea that it was of no practical unlity. It was finally agreed, however, that the Observatory would not be aboutsired, while final action is regard to the reduction of the staff of employ & of the department was deferred until a later session.

MISSING FROM FALL RIVER.

trai Omce from Fall River, stating that Thomas H. Rockill, of that place, had been missing since December 5. He was last seen on one of the Fall River boats bound to this city. He had, it is supposed, about \$600 on his person when he left Fall River.